

A
S E R M O N

Preach'd before
Their Excellencies the
Lords Justices,

A T
Christ-Church, Dublin;

On Tuesday, August 28. 1705.

Being the Day appointed for a Solemn Thank-
giving to Almighty God, for the late Glori-
ous Success in forcing the Enemies Lines in
the *Spanish Netherlands*, by the Arms of Her
Majesty, and Her Allies, under the Command
of the Duke of *Marlborough*.

By FRANCIS HIGGINS, M. A. Prebendary
of St. Michael's.

L O N D O N,

Printed by E. P. for B. Barker, at the *White Hart*, and
C. King, at the *Judge's Head*, both in *Westminster-Hall*,
1707.

TO THE
UNIVERSITY
OF
DUBLIN.

THE Unwearied Industry of the Enemies to our Ecclesiastical, and Civil Constitution in Aspersing the Best and Fastest Friends to both, and lulling some Unwary, though otherwise, good Men, into a Lethargick Security; loudly proclaiming the first sort Jacobites and Papists, and thereby render'd them suspected to the latter, in order to divide and lessen our Strength, makes it every honest Man's Duty to take off their Misrepresentations, obviate their Calumnies, and point out their Practises.

Those parts of the following Discourse, which have this View, I am not ashamed to dedicate to you: The Sincerity of my Intention thro' the whole, I hope will make sufficient Amends for the Weakness of the Performance: I own, with the deepest Sense of Gratitude, that under God, I owe my Zeal for our Establishment in Church and State, to the Happiness of my Education amngst you; and rejoice to see, that as our Enemies have not yet been able to poison the Fountains of Religion, and Loyalty, so they are discountenanced by the Legislative from erecting, or maintaining Seminaries in Opposition to the glorious Ends of your royal Foundation.

God Almighty continue you firm in your Zeal for his Church and Truth, in your Loyalty to our great Protectress, and gracious Queen, and in a sincere Affection to the Succession as by Law establish'd in the Protestant Line; so promote all which, as it was the design of the following Discourse, so I hope in God, will be all your Studies, and shall be the constant Endeavour of him, who takes this Opportunity of publishing to the World, and acknowledging to you the grateful Sense he retains of the many generous Favours he has receiv'd from you, which embolden him to beg your Patronage in a Cause so well Worthy Your own Engaging in, and leave to Subscribe himself, however Unworthy, yet

Your very Obedient,
and Faithful Servant,

FRAN. HIGGINS.

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1 Chron. Chap. XVI. Ver. 34, 35, 36.

34. O give Thanks unto the Lord, for he is good: for his mercy endureth for ever.
35. And say ye, save us O God of our Salvation, and gather us together, and deliver us from the Heathen, that we may give thanks to thy Holy Name, and glory in thy Praise.
36. Blessed be the Lord God of Israel for ever and ever: and all the People said Amen, and praised the Lord.

THE Words are the close of an Anthem composed by Holy David, a Man, and King after God's own Heart, upon the solemn Occasion of bringing the Ark from Kirjath-jearim up to Zion, and placing it in a Tent, he had prepared to receive it; where by God's special Command it rested, till Solomon his Son, built a most Magnificent Temple for its settled Residence. The great Zeal this Pious, and Good, as well as Heroick, and Victorious King shew'd upon this Occasion, for the Service, and Worship, and Glory of God, the extraordinary Emotion of Spirit, and the Transport of Joy he was visibly in; his becoming Humility in laying by his Royal Robes, putting on a Linen Ephod amongst the Levites, and dancing before the Ark, all Proclaim him an Illustrious Ensamble to all succeeding Pious, and Devout Printes; and demonstrate that he forgot not God his Saviour, who had taken him from the Sheepfold, and following the Ewes great with young; after many signal Rescues, and Deliverances from his fiercest Enemies, had placed him on the Throne of Israel. He disdains not to employ his private Hours, in Composing Psalms, and Eucharistical Hymns for the Publick Service of God's Church: He assists with Joy and Extasie at the Performance, glories in Publick and Solemn Acknowledgments of his Favours to him, and his People; Makes it the main part of his Care, to Regulate the Service of the Tabernacle, and declares, *He had rather be a Door-keeper in the House of his God, than dwell in the Tents of Ungodliness*; and that vast heap of Wealth, which he had gain'd by the Arts of Peace, and the Spoils of War, he appropriates to defray the Expence of building a sumptuous House, or resting Place for the Ark of God's Strength, by Solomon his Son. It was not enough for him to have his own Heart full of a grateful, warm, and lively Sense of the many wonderful Interpositions of the Almighty's Favour and Providence, which had been so apparent in the Preservation, Multiplication, and Deliverances of the Sons of Abraham his Chosen, and Israel his Inheritance; but in the Sincerity of

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his Heart, and Uprightness of his Soul, in this Anthem (as in many others) he calls upon his Priests, and his People, to Remember, Record, Proclaim and Acknowledge them; to join with him in repeated Hallelujahs, calling Heaven and Earth into the Chorus, and in my Text he closes all with a general Exhortation to praise God for his Mercy and Goodness, Subjoyning and Dictating a very reasonable Prayer.

The very many Miraculous Deliverances God had wrought in favour of this good King, and the People he Reign'd over, call'd loudly for the most Solemn Returns of Duty, Thanks and Praise; and humbly to acknowledge his great Goodness to them in particular. The deep Sense he had of his own Sins, the Stubborness, Backsliding, and Demerits of the Disobedient *Israelites*, made him very sensible of, and thankful for his great Mercy to him and them. *O give Thanks to the Lord for his Goodness; for his Mercy endureth for ever.*

The daily and frequent Struggles, Skirmishes and Battels he had with the *Philistines*, and other Heathens round him, open and profess'd Enemies to God's Visible Church; the entire Dependance he had on Heaven, for Success against them, induc'd him to put an humble Petition, as well as a Psalm of Thanksgiving into the Mouths of his Priests and People; and say; *Save us O God of our Salvation; and gather us together, and deliver us from the Heathen.*

And without doubt, the Heart-burnings that he saw amongst his People in favour of the House of *Saul*, whose Right to Succeed to the Throne of their Father, many a Favourite and Minister of that rejected Family, and many a Relation of the House of *Benjamin*, probably thought he Usurped: His late Composure of the Civil War which had rag'd between him and *Ish-beseth*, under the Conduct of *Abner* for Seven Years and Six Months, made him justly fear, and reasonably conjecture, that every Man's Heart in *Israel* was not with him, that there were still Murmurings and Divisions amongst the Tribes: He therefore makes a Prayer to the Almighty, for Uniting his Subjects to him, and all of them to one another, in a mutual Defence of themselves against their Common Enemy, a part of the Solemn Office of that Day of Joy and Praise; and the Congregation joined heartily in both; For, *all the People said Amen, and praised the Lord.*

The Text, thus easily explain'd, commends the Piety of our Governors, in appointing the Solemn Devotions of this Day; and is so very Applicable to the Duties of it, and our present Circumstances in relation to God's Goodness and Mercy to us, the Divisions amongst our selves, and the necessity of Uniting against our Enemies, that I shall not stop to draw the Parallel, which is so very obvious, that every body present, may readily make it. I shall therefore endeavour.

I. To

I. To observe and remark, how good God has been to us of these Churches and Kingdoms.

II. How Merciful he is to us.

III. I shall endeavour to shew, how highly necessary a hearty Union amongst our selves is, in order to the saving us from our Enemies.

IV. And Lastly, I shall briefly shew what God's Goodness and Mercies to us, require in return from us.

First then to observe, and remark how Good God has been to us of these Churches and Kingdoms.

This will appear the more clearly, if we first consider his Goodness to us in our Civil Capacity.

Secondly in our Religious Capacity ; and

Thirdly in the Rescue, and Preservation of both, in many Instances,

And First, As to God's Goodness to us in our Civil Capacity. We must acknowledge it a very valuable Happiness, to live as we do under a Monarchy, Hereditary, and not Elective ; and so free from those dismal *Interregnums*, Popular Tumults, and the Avarice of Heads of Parties, which miserably Rend and often Sell such Elective Kingdoms, and make them always subject to fatal Revolts, and intestine Rebellions. A Monarchy, though Hereditary, not Arbitrary ; but circumscribed by Laws, and secured from Tyranny ; where the Prince Reigns in the Hearts of the Subjects ; who are secure of their Liberties, and Minutest Particle of their Properties, whilst they do their Duties in their several Stations, paying Obedience to the Prince's Will, which can be no other amongst us, but the known Laws of the Land. Whilst many of our Neighbours round us, are Slaves to the Despotick Power of an Absolute Monarch, too often an Ambitious Bloody Tyrant, Ravaging and Devouring like a Beast of Prey : They depend on his Smiles for their Lives, his Favour for their Bread, and his Pleasure for their Liberty. The happy Effects of this part of God's Goodness to us in particular, we sensibly feel ; and the Miseries of our Neighbours in different circumstances, ought to make us Relish them with the greater Gust, to be more Thankful to God's Goodness for them, and careful to deliver them Unimpair'd, as we Receiv'd and Enjoy them down to Posterity ; free from the Dividing and Sharing Designs of Aristocratical Statesmen, or the more fatal Attempts of the Bell-weatherers of the Populace, Men of Democratical Principles

and Profecution, avow'd and declar'd Lovers of Liberty, but underhand laying Schemes for Anarchy and Confusion; and consequently, for the most severe and cruel Tyranny a deluded People ever groan'd under.

Secondly, Let us Observe and Remark God's Goodness to us in our Religious Capacity.

We have but just time to mention his gracious calling us out of Darkness into Light, taking us who were Strangers to the Covenant of Promises, and Aliens to the Common-wealth of Israel, into the Covenant of Grace and Adoption; Entitling us to a share of the Merits and Satisfaction of his Son Christ Jesus, by his All-powerful Grace, and the Ministry of Primitive Apostolical Men, Converting us from Heathenism to the Holy Religion of the Blessed Jesus. And when in process of time, through their Lusts, and Ignorance, and the Designs of Crafty, Worldly, and Politick Men, our Forefathers had corrupted the Purity of Christianity, so that every thing almost but the Name of it was lost among a People professing it: How wonderfully did he open the Eyes of the Blind, taking of the Scales, and once more Bless'd them with the Glorious View and Enjoyment of the Light of the Gospel? How Regularly, Calmly, and Sedately was this Happy Reformation Begun, Perfected, and Establish'd amongst us by our Princes, our Synods, and our Parliaments? To what Primitive Apostolical Purity, Decency and Order has God been graciously pleas'd to restore our Churches? And what great reason have we to bless him, that after all the many Attempts of Superstitious; Idolatrous, and Bloody Men on one hand, and the dangerous Underminings of Schismatical, Factionous, and Turbulent Men on the other, to Subvert and bring them to Desolation, our Churches still remain the Glories, and Bulwarks of the Reformation. And this brings me to consider God's Goodness.

Thirdly, In the Rescue and Preservation of our Constitution in Church and State, in many Instances.

Our Records are full of Fruitless, and Abortive Designs of the Emisaries of Rome, since the very Dawnings of the Reformation, to obstruct or put out its Light, to Reduce our Churches and Nations, to the more than Egyptian Darkness, (a Darkness that might have been felt) which they had for some Centuries lain wrapt in, and by the advantages of which, like Free-booters of the Night, and Beasts of Prey, they Robb'd, and Pill'd and Poll'd our Churches and Kingdoms, prolling like Wolves amidst the very Flocks, they were suppos'd falsely to Feed and Protect, undiscover'd, unsuspected, in Shepherds Garbs, and Disguis'd like Watchmen.

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Stripping them of their Disguises, turning them out of their Dens, and depriving them of such Fat Preys as they daily made in these Kingdoms, by their own Knavery practicing on the Ignorance and Blind Zeal, of a good natured well meaning Laity, is what they will never forgive or forget.

How wonderfully Good to us was the Almighty, in preserving that Glorious Princess *Elizabeth*, from the furious Bigotry and destroying Zeal, which Govern'd all in her Sisters Reign? How many secret Attempts against her Life, after she came to the Throne renounc'd and refus'd Compliance with the Pope, and Establish'd the Reformation in her Dominions, did the Almighty discover, and frustrate? With what Joy to our Church, and Glory to our Country, did the same All-gracious God Defeat, Confound and Destroy, the Consecrated and Reputed *Invincible Armada*; that new Crusade against the Northern Herefie? How wonderfully, in the next Reign, did that Hellish contrivance of the Gunpowder-Plot, come to light (praised be God) without taking Fire. *Bellarmin* himself owns, *That nothing but a Miracle could have prevented it, and that the Finger of God was visible in the Discovery.* What a Miraculous Escape had the *British* in this City, and great part of the Kingdom from the intended Barbarous Massacre in Forty one, which was-but too fatally Successful in the Northern Province? And here let us tremble at the Remembrance of God's Judgments about this time pour'd down in full Vials of Wrath, on these Churches and Nations, by delivering them up to Madness, Fury, Fanaticism, Rebellions, Robberies, Murders, Sacrilege, Parricide, Anarchy, Hypocrisie, Enthusiasm, and the Destruction of every thing that was Good and Sacred amongst us.

It wou'd be to cast a Cloud upon the Glories of the Day, to say more of them than what may conduce to the raising up our Hearts to a due Acknowledgement of God's Goodness in delivering us surprizingly out of the Paws of those Lions and Bears, from the Tusks of those Boars who Broke into God's Vineyard; whose Holy Temples they Defiled, making our Jerusalem an heap of Stones; and to induce us to note, that the Ecclesiastical and Civil Constitution we are so happy in, have other Enemies besides profest Papists; and to put us in mind of Watching and Praying against that sort of Men; who were Authors of, and Actors in all those Horrid Impieties. If there be any such still among us, it is not to be expected they should go Bare-fac'd, or Proclaim their Designs, but with a little Observation we may easily know them: For tho' then, (because a New Game, and to us unknown) we were easily impos'd upon, and cheated in't by them; yet now if we see *idem iterum*, the Old Cause Reviving, the Old Game in the same or like Hands; the Old Shuffling and Cutting, and Packing and Palming.

'twill be our Faults as well as our Sorrow, if we let them go on with the Cheat, and sweep the Stakes. For if the same Causes and Agents do before our Eyes begin to Work, and we not fear the same Effects from them; let us own God has blinded our Eyes, we have not made suitable Returns for the many good things he has already done for us, that we are unworthy of Preservation, and Ripe for Destruction; and that tho' he daily gives us Glorious Successes against our Foreign Enemies, the Rod of his Power which he makes use of in the day of his Wrath against us, grows amongst our selves, and we shall Scourge one another.

But from this Melancholy view of those Judgments of God upon us, and of that Indelible Scandal on Christianity. Let us turn our Eyes to acknowledge the Goodness of God, that, tho' Root and Branch was the word, tho' Religion and Loyalty, Monarchy and Episcopacy lay bleeding under those Sons of Violence, tho' profess'd Sanctity, suffer'd them not to destroy us utterly; a Remnant escap'd, some Royal Shoots of the Root of Jesse were preserved, and God in his own good time like his own workings in Peace and a still Voice, without Blood, (but not Wonder) Restored the Son of our Glorious Martyr, to his Throne and People, and with him, to us, all the Joys and Comforts of our Holy Religion and Happy Civil Constitution.

Aud O that it hap pleased him to have Preserv'd the Royal Exil'd Family from the Infections of Popery, and Arbitrary Dominion; which we must own had both of them Temptations enough to Ensnare young Princes, driven from their Native Soil and Hereditary Thrones, from which they saw the best of Fathers, and the best of Kings Torn, and Barbarously Murder'd by the Beasts of the People, yet the Highest Pretenders to Reformation and Civil Liberty.

Obedience to Kings, strict Loyalty and Conscientious Subjection to the Civil Power, were some of the great Glories and Indearments of our Reformation to Sovereign Princes: But how were these Sullied by those Men Hypocrisie and Rebellion? When shall we (who prais'd be God had no hand in't) be able to wipe out the Stain? Or by our Repeated Renunciations, and Reiterated Abhorrences shew our Detestation of those Vile Practices? The Sectarians and Rebels of that time, had wofully Demonstrated, that the Deposing and King-killing Doctrine was not peculiar to the Doctors of Romish Church. That these had their *Mariana's*, and *Scoto's*, *Bellarmin's* and *Suarez's*, *Ledesma's*, *Molina's* and *Parsons's*, to Preach, Assert and Promote them, when for the Service of the Papacy; so they did not want *Calvin* and *Zuinglius*, *Buobannan*, and *Knox*, *Fenner* and *Carrwright* to countenance their Rebellious Practices, with suitable, Political Principles; and, if any body will but take the pains to rake in such Dunghils, and trace the Scriblers and Pamphleteers of those

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Miserable Times, they will find that *Doleman's*, or rather *Father Parson's Collection of Reasonable Positions*, was the Source of all their Writings, and Foundation of the Charge and Procedure against the Royal Martyr.

These things calmly consider'd, it is not hard to account for the Prejudices one of the Exil'd Princes suckt in against Limited Monarchy, and the Reformation in Foreign Popish Countries; especially, if we add to them the Vigilance, Industry and Assiduity of the Missionaries, Emissaries, and Partizans of *Rome*, to make such Serviceable and Valuable Profelytes.

Here then was the Fountain of all those Miseries *England* fear'd, and we actually and sorely felt under that Unhappy, Deluded, and Biggotted Prince: Here was the Foundation of Popery and Tyranny laid; and had not the same wonderful Kindness of God to us, which still Watches over us for Good, rais'd up, brought in, and assisted our late Glorious King and Deliverer, it had not fail'd but we had been consum'd: We had not been a People to day, much less here in the presence of God, our Governours, our Priests and our People, Singing Praises to, and Glorifying his Holy Name. These are Truths past contradiction; and whatever Stiffneck'd and Ungrateful Murmurers may say elsewhere; whilst we of this Kingdom have a Church, or an House, or a foot of Land in't; whilst we or our Posterity, are blest'd with the Free and Undisturb'd Exercise of our Holy Religion, and the Enjoyment of any Civil Right, let us preserve the valuable Memory of our *Gideon*: Let us not for ever Copy the height of the Children of *Israel's* Ingratitude, as we do too many of their other crying Sins, who are Recorded to their Shame, by the Holy Pen-Man of the Book of *Judges*; *That they remembred not the Lord their God, who had deliverd them out of the hands of all their Enemies on every side; neither shew'd they kindness to the House of Jerubbaal (namely Gideon) according to all the Goodness which he had shew'd to Israel.*

And since our *Gideon* cou'd have no Design to Aggrandize his Family, had no Children to tempt him, or make us suspect he contriv'd the Settling of the Crowns, which he wore with so much Glory, tho' full of Cares and Labour, on his own House: Let us justly and fairly acknowledge he was the Happy Instrument to us for Good, that he could have nothing in his Princely View, but Liberty for Struggling and almost Fetter'd *Europe*; the Restoring and Preserving to us our Civil and Religious Rights. And therefore, for ever let his Memory be precious, and his Name like a sweet smelling Saviour to late Posterity. It is Injustice to lay the false Steps of his Ministers to his Charge, if any, and whatever they were. He came a Stranger to us and our Constitution, his Council and his Great Ministers were of our selves, and such as had Recommendation
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themselves to him by their early Zeal, as he thought, for the Liberties and Religion of their Country. If any of them abus'd his Confidence, or disappointed his Expectations, in advising him to any wrong Measure, or turning to the making their own Fortunes out of the publick Treasures of the Nations; he was Ill us'd, and Unhappy in them, but not Faulty. He meant in all his Actions, Sincerely the Good of the People under his Dominion and Care. He was generally abroad, Making, Cementing, and Preserving Confederacies; His Royal Head and Hands full of the War; Painful and Happy in Contriving, Active and Successfully, Brave in the Execution of his own Schemes, and Heading the United Forces of Reviving *Europe* against the French *Nimrod*, reducing him at last to a Peace, which if it had been but as Lasting as it was Glorious; had plac'd us, at least of this Generation, out of the reach of a New War. But since he liv'd to see the Monster break the Chains he thought he had bound him in; that no Treaties cou'd keep in an Ambitious, Designing Tyrant, he happily laid that Project of Union and War against him, before he died, which has had such Glorious Success under the Auspicious Councils and Arms of our Gracious Queen, as will make Her Reign Blessed, and Her Name Great for many Generations; and whereof we this Day Rejoyce. It was he singl'd out, distinguish'd, and invested with the Fullness of Military Power, the Great and Glorious Man, who has so happily Fought our Battels abroad; carry'd our Ensigns and Banners to the distant Banks of the *Danube*, saving the sinking Empire, and returning Triumphant over the United Forces of our most powerful Enemies; who has rous'd and rais'd the Courage and Honour of his Country-men, to their Antient pitch; and shewn them and the World, what they are able to do in a Good Cause; who has perform'd at the Head of them such Actions, as Rival the Glories of the Reigns of our *Edward's* and *Henry's*; and recal, amongst the now Dastard and Craven *French*, the Terrors of *Cressy*, *Poitiers*, and *Agin-Court*; we have our *Bedford's* and *Talbot's* again, and the Children of our Enemies are once more Hush'd with the Name, as their Fathers are struck with Panick Terror, at the Approach of our *English* Heroe's. Panegyrick is not the business of this Place, much less Flattery, both which on this Occasion, where there is so much true Merit, must from any Place offend, and can be of no use, but to expose the Weakness of the Orator (if not very excellent at his Art) or the fawning Attempts of crouching Sycophants. As to the particular Action, for which we this Day render Praise and Glory to God, it is enough, *Europe* rings on't, the Hearts and Hands of our Enemies are Infeebled, their Knees Tremble and Smite, the Pride of the *Affyrian* is Falling, his Mighty Men are Bound, and his Captains led Captive into a strange Land: His Armies find they are no Match, with all the Advantages of Lines, and
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Ramparts, for our Troops; and instead of Extending their Conquests, or Enlarging their Borders, as they vainly boasted, in Rivers and strong Camps they place their trembling Security. A blessed Change!

France alone, has not shrunk under the Genius of *England* in this War; *Spain* has felt almost another 88, not indeed such a numerous Fleet lost, but near their All, with an Immense Treasure, and their Unfortunate Guardians destroy'd by the irresistible Courage of our Soldiers and Seamen, under the admirable Conduct of our most Illustrious and Heroick Chief Governour, and the Truly Brave *English* Admiral. Our Success at Sea, has prov'd it self happy for *England*; the good Effects of that Summers Expedition, shew themselves more and more every day; *Gibraltar* appears now, not only a valuable, but surprising Acquisition, carry'd in a few hours by the Valour of the High-Spirited *English*, and Defended by them for more Months against the United, tho' Ineffective Arms of *France* and *Spain*: The succeeding Engagement has ripen'd into a happy Victory; Time has discover'd, what Spite and Envy, and Party-Malice deny'd, and wou'd have conceal'd; it was such a Blow to the Naval Force of the Two Crowns, that their Fleet has ever since lain coopt up in their Harbours, and quitted to us the Triumphant Dominion of the Seas round them. And after this Enumeration of the many Great and Good things God has done for us. Let us

Secondly, Own and Consider his great Mercy to us.

Alas! We cannot pretend any Merit or Title to the many distinguishing Providences that appear and shew themselves daily in our favour; an impartial view of that general Irreligion, Lewdness and Prophaneness of these Kingdoms, and a serious Reflection on our own particular Offences against our good God, will soon bring us to acknowledge, that great is his Mercy, that it endures for ever, and is over all his Works: For instead of Righteousness promis'd under the Gospel, Wickedness and Impiety run down like a mighty Stream; Vice no longer sculks, and like the *Heathen* Deities of old, has its Temple and Altars for its Blinded Votaries, in dark Recesses and gloomy Groves, but rides Triumphant, out-faces the Sun, and bids Defiance to Laws and Discipline. Instead of Prayers and Praises, nothing to be heard but Oaths and horrid Imprecations; our very Children learn to lisp the Tremendous and ever Venerable Name of God in a Curse, before they are taught it in a Prayer. Amongst the Riper Youth, hardly any thing to be observ'd but Lewdness and the wildest Lust, Rioting and Drunkenness added to the Vices of Swearing and Cursing practiced from Childhood; and amongst the formally grave and solemn Men of worldly Business and Design, Avarice, Extortion, Oppression, Over-reaching, Grinding, Forgery and Subornation: And it is well, if even those, whose
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more immediate Duty it is, and Care it ought to be, to Decry and Suppress all the foregoing Crimes, keep themselves free from sharing in them; either by their own Practice, or Connivance, or Favour, or Fear, all equally fatal to the Government, and Pernicious to their Characters and Consciences.

And here let us observe, how that some Sins, which were reckon'd very Hemous ones, abominable to God, and odious amongst Christians formerly; by long Use and Practice among us, seem now to have lost all Reproach, or Offensive Guilt: Few Men's Consciences startle at the Commission of Schism or Sacrilege, or ever trouble them for living in an Habitual Practice of them: A Toleration Act can take away the Guilt, or which they think better, the Penalties of one; and there are such a multitude Aggrandiz'd by the other, turn'd into legal Tenures; that a small Breach upon the Rights of the Ministering Clergy (tho' perhaps to make way for a greater) is not to be regarded. But till these things be consider'd, and laid to Heart seriously, and Reform'd Visibly; and the growing multitude of Atheists, Deists, Arrians, Socinians, Libertine, bold Wits, and shallow prophane Witlings, Scoffers, who walk after their own Lusts, are Discountenanc'd, Punish'd and Suppress'd; till we have some Warmth and Zeal in our Hearts, for the Service and Glory of God and his Church, and Worship, and Holy Ordinances, in some small proportion to the daily Benefits we receive from his Bounty, we ought in all Humility to acknowledge that it is of his meer Mercy we are not consumed.

Don't let us fancy that there is the least Difference in the Vices of the Nations now in War; it may be according to the difference of Climates, and Constitutions, they may vary in kind, but in the Gross, I am afraid we Ballance them in Sins and Impious Practices. The Justice of our Cause, in Repressing Tyranny and Preserving Liberty, and the Prayers and Tears of the good Men amongst us in the Communion of the Purest, most Primitive Apostolical Church in the World, the Establishment and Security of which depends in a great measure under God on the Success of this War, engage the Divine Goodness, Mercy and Power in our Preservation and Favour, and Respite those Judgments our Sins call loudly for. And O! that we were one and all United in this Holy Communion, gathered together in the Exercise of Piety, Justice and Charity, bound together in the Uniry of the Spirit, in the Bond of Peace, and in the Righteousness of Life! that with one Heart and Voice, we glorify'd God, and join'd Hearts and Hands in the Service of our Queen and Country; what a happy People should we be in such a case! we should be the Envy of the World, and Joy of Angels, and the Darling as well as Emblem of Heaven. But since this Blessed State is only to
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be with'd and pray'd for, and not at this time to be hoped for by the most Sanguine; I shall proceed to shew.

Thirdly, How highly necessary an Hearty Union amongst our selves, is to save us from our Enemies.

And let us here observe, that as we must own and acknowledge the Goodness and Mercy, and Power of God in all Happy Events, and Successes; and depend entirely upon him for the Augmentation of his Blessings, their daily Increase and Preservation; so we must act as Carefully, Industriously, Warily, and Rationally, to bring such Happy Events about; as if there were no Over-riding Providence. It is God's Blessing on the means we Pray, and Praise him for: We must not Tempt him, and expect daily Miracles in our Favour. Holy Writ tells us of the Sword of the Lord, and of Gideon; Curses Meroz and the Inhabitants of it bitterly, for not coming to the help of the Lord against the Mighty. And therefore, since all Rational Lawful Means are to be used to strengthen our selves, and to save us from our Enemies, I think none makes a more seasonable, and fairer Address, or Claim to our Choice, and Practice at this time, than a strict Union amongst our selves.

I fear that all who hear me to Day, are not equally Affected to our Constitution; it is well if some do not Mourn at what we Rejoice; reckon our Successes, Disappointments of their Hopes, Melancholy Weaknings of the Sinews of that Arm they confide in, for the Overturning our Constitution in Church and State. Even such Men, if they consider rightly the Mildness, and Equity of our Laws, the much Milder, and Tender Execution of those very Laws, which seem to bear hardest on them, at a time when they must own, They have but a small Claim to Lenity, if we should mete to them their own Measure: If they would but reflect on the Tyrannick Sway of that Prince, and the Insulting Temper of that Nation, they are so unaccountably fond of, and the Misery of the People who live under that Arbitrary Dominion; they wou'd find it their Interest, as it certainly is their Duty to quit Party, and join Sincerely, and Zealously with us against him. I think we Fight the Cause of Mankind, and they must be in love with Slavery, who do not join us at least with their Prayers, to Humble the Common Oppressor, Ravager and Destroyer.

As for the rest, who heartily rejoice with us this Day; the Potent and Subtle Adversaries we have to deal with abroad, the Foolish Bigotry, and often experienced Savageness of the other Party I have just mentioned. Their Restless, and without doubt Strenuous Endeavours to place on the Throne a Pretended Son of that Devoted King, who was thrust on by them to his Ruin, ought to engage all our Hearts, and Hands, to reduce the Exorbitant Power

of

of that Monarch, who pretends, and presumes to give Kings to, impose Laws on, and settle what Religion he pleases amongst his Neighbours. Nothing can add greater Weight to our Councils, or Force to our Arms, nothing can recommend us more to the Favour and Protection of Heaven, than Peace amongst our selves, and Brotherly Love and Affection to one another. But if notwithstanding all, the Spirit of Faction, Schism, and Sedition will rise, and exert it self, and any Set of Men will date to provoke the Justice of God, and the Laws of the Land, by attempting to Shake, Undermine, or Loosen our present Establishment in Church and State, under the Pretences of greater Liberty of Conscience, and a more perfect and thorough Reformation, or upon any other account whatsoever; as we join against the Common Enemy, without the Reserve. So let all sincere, and true Lovers, of the Church, and Monarchy, and the Succession as by Law Establish'd, Watch against the Designs, and Practices of such back Friends to them all. There is no need of any thing more, than Guarding our selves against their Contrivances; let us be clear Sighted and Vigilant enough not to be wheedled by them, to join with them, in any Measures that have the least tendency to their Old Practices; let us not be cajoled by the Abuse of that very good Word **MODERATION**, to very wicked Purposes, to be *Moderately Wise, Moderately Honest, Moderately Just, Moderately Zealous and Moderately Loyal*; if we do, we shall find our selves in the end most *Immoderately Cheated, Gull'd, Abus'd and Undone.*

Let us hear and observe what this sort of Men Taught, Declar'd, and Impos'd, when Success had enabled them to speak out, and Dictate Magisterially. In the Declaration of the Scotch and English Rebellious Sectaries, dated January 30th, 1643. They Declare, *That Neutrality, and Indifferency in the time of Danger of Religion, was a thing Detestable to God; that such as have been Neutralists, or Indifferents (other Words for their now Moderate Men) in the time of Civil Division, and Danger of the Commonwealth, have been in all Nations severely punish'd as Pernicious and Publick Enemies; and therefore they gave Publick Warning to such Persons to rest no longer upon their Neutrality, or to please themselves with the Naughty, and Slothful pretext of Indifferency, but that they Address themselves speedily to take the Covenant, and join with all their Power in that Cause against the Common Enemy, otherwise they do Declare them Publick Enemies to their Religion and Country; and that they are to be Censured and Punish'd, as profess'd Enemies and Malignants.* These are their own Words, and they stuck to them to a tittle. A seasonable true Lesson, if in the Mouths of Good Men in a just Cause; but how proper in the Mouths of Rebels and

and Traytors, judge ye. Let us not therefore be perswaded to fancy (what they wou'd fain have the World believe) that the Relicks, Spawn, and Countenances of that sort of People, who so unhappily succeeded in their Villanous Designs upon the Church and the Crown; upon the Life of our Queen's most Glorious Grand-father, are her Majesties only Heartty and Loyal Subjects: Let not a Set of Men famous for Calumny, Slander, and Falshood, be able to Asperse the best Friends to our Constitution. Let us consider, that after all their Pretences to extraordinary Purity and Sanctity, what a Medley of no Religion, and all Religions they are now Confederates with, *Gebal and Ammon, and Amalek*, against our *Sion*: And after all, if we are not so Unhappily Credulous and Easie, as to suffer them by casting Mists before our Eyes, and playing the Jugglers with us, to draw some of our selves in against what, I am sure, we all with preserv'd, and for ever safe: Blessed be God, they are too few, and Impotent to do us any Mischief. They are not by such Methods as these, to have gain'd their Ends formerly, though Honest Men were not to be let into the Secret, till the Plot open'd, and the Tragical Effects of it were not to be prevented. To *Promise Falsely, Protest Falsely, Vow Falsely, Covenant Falsely, Pretend to Religion and Piety Falsely, Draw up and Publish the State of the Nation Falsely, Petition Falsely, Calumniate Falsely, Asperse the Government and Ministry* (when not in their own Hands) *Falsely. That they may Cheat the People, raise Discontents, Affright and bring them wholly under their Direction, and Guidance, and make them Authors of their own Slavery; while they Usurp an Arbitrary Boundless Power, and Dominion over them, by Monstrous Hypocrisie, and Imposture, and maintain such Usurpation by that very Force, and those Arms, which the Deluded People at first furnish'd them with.* These are their Arts, to our Costs now known to us, and therefore I hope not to be practised with any success upon us again; and they all help to convince us, how necessary an Heartty, Zealous and Loyal Union among all true Lovers of our Church, of our Civil Rights, Properties and Constitution, is to our Preservation from our Enemies, and all that Hate us. God has frequently, and almost Miraculously interpos'd for us against all our Enemies around us: One Day telleth another, and one Night certifyeth another of the Glorious Advantages he gives us, and our High Allies, against the Invader of the Rights, and Common Disturber of the Peace of *Europe*; and as if he had a regard to our Forgetfulness, and Coolness of our Acknowledgment of his Mercies to us; it has graciously pleased him to Revive and Invigorate our almost languid Joy with * the Grateful News of a Fresh, Glorious, and (we hope) a very Important Victory. Let us then in order to engage God's Goodness, and

* An Account of Prince Eugene's Victory came the Night before.

Mercy

Mercy, to Compleat and Prosper what he has so happily begun, and carries on by his Blessing, on our Councils and Arms.

In the last place raise our Hearts and Voices in Praises, Thanksgivings and Hallelujahs, for all the great things he has already done for us; let us avoid all manner of Excess, Riot, and Intemperance in this Day of Glory, and Worship. Let us shew our Thankfulness to our Good God, *Not only with our Lips but in our Lives, by giving up our selves to his Service, and by walking before him in Holiness and Righteousness all our Days, thro' Jesus Christ our Lord*; and let us close all with the Royal Psalmist's Exhortation in the Words of my Text.

O give Thanks to the Lord for he is good: for his mercy endureth for ever. And say ye, save us O God of our Salvation, and gather us together, and deliver us from the Heathen, that we may give Thanks to thy Holy Name, and glory in thy Praise. Blessed be the Lord God of Israel for ever and ever; and let all the People say Amen, and praise the Lord.

F I N I S.

B O O K S Printed for, and Sold by B. Barker at the White-Hart, and C. King at the Judges-Head, both in Westminster-Hall, 1707.

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